

Cartledge, Samuel A., *Jesus of Fact and Faith*. Grand Rapids, Mich.: Wm. B. Eerdmans Publishing Company, 1968. 160 pp. \$ 4.50.

By entitling his book *Jesus of Fact and Faith*, the author puts himself squarely against the view which makes a distinction between the Christ of faith and the Jesus of history. The dividing line between the two differing view-points, he finds in the attitude that scholars take toward the miraculous. This in turn affects their respect for the accuracy of the sources dealing with other matters. Faith, he says, is the key that determines whether one will have a high regard for the historical facts or not.

While cursorily surveying recent scholarship, the author does not grapple with the basic issues current in NT scholarship. His attitude is tolerant, sympathetic, and open-minded toward those who differ from his positions. Nevertheless, it seems a bit simplistic to say that faith determines how one will regard the historical elements in the Gospels. There are scholars of faith who will find it difficult to accept Dr. Cartledge's position on many points.

He deals with only the major aspects of the life of Jesus, such as miracles (only 7 pages), the person of Jesus, the virgin birth (8 pages), the chronology of the life of Jesus, the Kingdom of God, Jesus as Teacher, the death and the resurrection of Jesus. All of this is treated in approximately a hundred pages (the fifty or so pages before are introductory). One can see that such a minuscule effort is inadequate to deal with the topic at hand. Ultimately the book is written simply to assure the saints that nothing significant has changed in regard to the Gospels in spite of form criticism, redaction criticism, existential eschatology, and all the rest. The book is directed primarily to laymen and in spite of its weaknesses is written with clarity and simplicity.

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Congar, Yves, *Ecumenism and the Future of the Church*. Chicago: The Priory Press, 1967. 181 pp. \$ 3.95.

Pope John, who summoned Vatican II, did not singlehandedly inaugurate the ecumenical dialogue which is one of the characteristics of today's Roman Catholicism. Nor did he initiate it. He released a concern that was represented by a group of Catholic ecumenical pioneers. Several, and pre-eminently among them Fr. Yves Congar, a Dominican, after having been under gravest suspicion, happily lived to see some of their foreshadowed tendencies finally come to fruition in the Roman Catholic Church.

The major portion of the book under review is a translation by John C. Guinness of a series of six essays originally published in French. An additional seventh chapter, which did not appear in the French edition, is translated by Geraldine F. McIntosh. Most of the